

Ad Veritatem

Volume 10 Issue 3

St. Thomas More Society of Orange County

MARCH 2005

*Because many things
demand our attention,
More stressed that active
mortifications and set times
of prayer are needed to keep
the "heart afire" with the
love of God.*

*Thomas More:
A Portrait of Courage*

MARCH MEETING:

WEDNESDAY MARCH 16, 2005 NOON

**SPEAKER: PAUL LAUER, DIRECTOR OF MARKETING
FOR MEL GIBSON'S "THE PASSION OF THE CHRIST"**

**"THE PASSION EFFECT: WHY HOLLYWOOD
WILL NEVER BE THE SAME!"**

DETAILS ON PAGE 3

"Ad Veritatem" is Latin for "Toward the truth."



WHO WE ARE

In 1966, the movie *A Man For All Seasons* inspired the Academy of Motion Picture Arts and Sciences to recognize this film as the Picture of the Year. This was one of the few occasions in the history of the Academy of Motion Picture Arts and Sciences where the life of a religious figure won the hearts of the motion picture industry's elite. The central figure portrayed in *Man For All Seasons* was, of course, St. Thomas More, the great lawyer, statesman, apologist, husband, father and faithful Catholic. In 2000, St. Thomas was honored as the Lawyer of the Millennium by a secular panel of historians for the British Commonwealth. Shortly thereafter, John Paul II declared St. Thomas as the Patron Saint of Statesmen.

Inspired by a homily given by Bishop Norman McFarland at the 1995 Red Mass of Orange County, 5 "fearless" members of the Orange County bar met shortly thereafter at the law offices of Rutan and Tucker in Costa Mesa. These lawyers all shared the realization that the legal practice takes a severe toll on the personal and spiritual lives of those involved in it and that many in the legal profession had become too focused on the material life with the natural consequence being the de-emphasis on their spiritual life. The purpose of the meeting was to discuss the formation of a new organization for lawyers and judges in the County of Orange with its mission being to publicly support and encourage the spiritual development of its members in their Catholic faith. The group chose as its patron St. Thomas More, the greatest lawyer of his time, who was a dedicated husband and father with a deep and profound commitment to his Catholic faith, his profession and his fellow man. Thus the St. Thomas More Society of Orange County was born.

Attendance at the monthly meetings in the early years was sporadic. Our spiritual director, Fr Hugh Barbour, wisely advised us not to worry about numbers because it was more important "to be than to do or say." He encouraged the virtues of patience and perseverance. His sage advice, together with the guidance of the Holy Spirit and St. Thomas More, has led us to our current level of a fourteen member Board of Directors of lawyers and judges and a mailing list for the monthly newsletter of over 970.

The goal of the Society is to inspire and lift up the minds and hearts of the legal community of Orange County to follow the example of St. Thomas More by integrating God in every aspect of their professional and personal lives. The Society seeks to accomplish this goal through inspirational speakers at monthly meetings, this newsletter, the Red Mass, a website, an annual spiritual retreat and other events. The St. Thomas More Society also seeks to provide a haven where those who are committed to their Catholic faith as well as those who are seeking to learn more about the Church, can find fellowship and encouragement in the face of overwhelming media and cultural forces working against that pursuit.

St. Thomas More, please pray for us. ☩

FOR MORE INFORMATION, PLEASE CONTACT

David Belz at (949) 347-0447 or email to dbelz@kuhnbelz.com, or
Anne Lanphar at (714) 800-3225 or email to alanphar@firstam.com.
VISIT OUR WEBSITE at www.stthomasmore.net

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MARCH **MEETING**

PAUL LAUER, DIRECTOR OF MARKETING FOR THE PASSION OF THE CHRIST

“THE PASSION EFFECT: WHY HOLLYWOOD WILL NEVER BE THE SAME”

WHEN:

NOON

Wed. Mar. 16

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As the marketing director for Mel Gibson's "The Passion of the Christ," Paul Lauer designed and executed one of the most successful grass roots marketing campaigns in Hollywood history. Earning \$125 million in its first five days (the highest box office gross ever for a five-day period starting on a Wednesday), with a relatively small marketing budget, the Passion shattered all expectations, and has gone on to earn over \$600 million in worldwide box office. Lauer has previously founded Veritas Communications, Publishing Services, and Lauer & Associates. He was the founder and publisher of the award-winning *YOU! Magazine*, *Youth Beat*, and *Catholic Singles*. He produced the World Youth Day Music Festival for over 100,000 young people (Denver, 1993), and numerous other television shows, movies and publications.

Mr. Lauer holds a BA in English from the University of California at Los Angeles, and has been very active in non-profit companies, particularly those working with youth. He lives in Westlake Village, California with his wife and five children.

For more information, please contact either David Belz at (949) 347-0447 or email to dbelz@kuhnbelz.com, or Anne Lanphar at (714) 800-3225 or alanphar@firstam.com.

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Father Hugh Barbour invites your questions about faith and morals. Please submit your question to Anne Lanphar at 1 First American Way, Santa Ana, CA 92707 or email to alanphar@firstam.com. The Editorial Staff reserves the right to select which question will be submitted to Fr Hugh.

WHAT IS THE BENEFIT OF PENANCES?

FR HUGH BAROUR, O. PRAEM, PH.D.

Our Chaplain

A MESSAGE FROM OUR CHAPLAIN



ST. JOHN
THE BAPTIST
IN THE DESERT

*Domenico
Ghirlandaio*

(1486)

QUESTION: *I've read some amazing things about the penances performed by the saints. Sometimes they go beyond what seems reasonable; not just fasting or keeping silence, but flogging themselves, wearing hairshirts, spiked belts, and so on. How can such things be justified, especially in the light of St. Paul's teaching in 1 Cor 6:19 that our bodies are temples of the Holy Spirit?*

ANSWER: Further on in the same epistle St. Paul says, "I chastise my body and bring it into subjection, lest perhaps when I have preached to others, I myself should become a castaway" (1 Cor, 9:27). Our Lord Himself fasted and kept vigils, even though He was sinless. His penances merited for us the grace to do penance for our sins, as He reminds: "Those whom I love, I rebuke and chastise. Be zealous, therefore and do penance" (Rev. 3:19). The saints longed for the coming of the kingdom, and by their sometimes severe penances they tried to hasten its appearance in themselves and in others. The trouble is not that some saints may have exaggerated this penitential spirit, but that we, with all our sins, do so little penance. We may not have to perform the hair-raising feats of some of the saints, but all of us can show that we share in a Christ-like love by chastising and mastering our bodies through penances compatible with our duties and station in life. Christian penance is not an expression of a belief that the body or its pleasures are evil. Rather penance is a kind of "house cleaning" of the temple of the Holy Spirit. Sin, even when it has been forgiven, still has an effect on the soul, leaving a scar or residue, like the mess left behind after the storm is over and the sky has cleared. Theologians speak of a residue left by sins called "temporal punishment," the debt owed in justice to God who has been merciful in forgiving our sins and remitting (eliminating) the eternal punishment they deserve. Nothing we could do could repair for the debt of eternal punishment, so we can't do penance for that. Only Christ could do that. But being a wise Father, God wants His children to do what they can, and since we can perform penances for the remission of temporal punishment, He requires this of us. God is just as well as merciful. There is also the so-called "kindling" in our souls, left by past sins, that can easily ignite the passions and result in more sins. The Latin term for this used by theologians is the fomes peccati (think of the verb "to foment" something, and you'll have a feel for the force of the phrase). By practicing virtue and acts that go against our sinful inclinations, we can weaken sin's hold on us. If we're lazy, we can sleep a little less, if gluttonous, we can fast, if lustful, we can abstain for a time, with the consent of one's spouse. These actions are all types of fasting. It is precisely because our bodies are meant for God's service that we do penance, to make up for our abuse of the body which is really meant for His use and His dwelling. In doing penance we will also remind ourselves of the fact which Our Lord most often related to penance: We are not made for this world, but for the kingdom of heaven, as He said, "Do penance, for the kingdom of heaven is at hand" (Matt. 4:17). After telling us that we are the temples of God in whom the Holy Spirit dwells in 1 Corinthians 6:19, St. Paul says, "You are not your own. For you are bought with a great price. Glorify and bear God in your body." Performing acts of penance reminds us that we are not our own property, but God's, members of Christ's Body and citizens of the kingdom. ✠

BLESSED ARE THE MERCIFUL

FR. JOSEPH NGUYEN

The Gospel today presents one of the most important sermons of Jesus: “The Sermon on the Mount” or also called “The Sermon of the Beatitudes.” There are 8 beatitudes in this sermon. Due to our time limit, I want to reflect with you on my favorite one which is the Beatitude of Mercy: “Blessed are the merciful, for they will be shown mercy.”

In April of 1986, two gray-haired men greeted each other warmly in Tokyo International Airport. Both men had tears in their eyes. One man was an American, named Ponich; the other was a Japanese, named Ishibashi. The last time the two men met was 40 years before, as enemies in a cave on Okinawa.

At that time the American, Sergeant Ponich, was holding a five-year-old Japanese boy in his arms. The child had been shot through both legs. Ishibashi was one of two Japanese snipers hiding in a dark corner of the same cave. Suddenly, Ishibashi and his comrade leaped from their hiding place, aimed their rifles at Ponich, prepared to fire point-blank. There was nothing Ponich could do. He simply put the five-year-old on the ground, took out his canteen, and began to wash the child’s wounds. If he had to die, what better way to die than performing an act of mercy.

After all, Jesus said: “Blessed are the merciful for they will be shown mercy.” The two snipers watched in amazement. Then, slowly, they lowered their rifles. Minutes later Ponich did something Ishibashi never forgot. He took the child in his arms, stood up, bowed in gratitude to the two Japanese, and took the child to an American field hospital.

How did the two men happen to meet again after all those years?

In 1985, Ponich wrote a letter to a Tokyo newspaper, thanking the Japanese people for the two Japanese soldiers who had spared his life 40 years before in that cave in Okinawa. Ishibashi saw the letter and contacted the editor of the paper, who set up the meeting. The meeting was long and affectionate. Each man filled the other in on the details of his life since the war.

Ponich has one last bit of unfinished business. He is now searching for the child he held in his arms in the cave. “He was incredible,” said Ponich. “he had those bullet holes in his legs and was in awful pain, yet he never cried, never complained. If I could just find out what happened to him, it would be the perfect ending to the story.”

Not every act of mercy ends so beautifully or receives such international publicity. But every act of mercy, no matter how small, underscores the beautiful and profound truth of Jesus’ words in today’s Gospel: “Blessed are the merciful, for they will be shown mercy.”

The reason I like this beatitude the most is because it is concrete; it is simple; it is doable and it is a sure thing to get a reward. I am not sure that I can practice all others. But most important, I am not sure I will really need them on

Mercy (Continued on page 6)



**On May 30, 1945,
Lt Col Richard P Ross,
Commander of 1st
Battalion, 1st Marines,
braves sniper fire to place
the divisions colors on
parapet of Shuri Castle
on Okinawa.**

(Continued from page 5) **Mercy**

my judgment day because on my judgment day all I need is the mercy of God. And I have the promise of Jesus in the Gospel today: If I practice mercy, I surely will receive mercy: "Blessed are the merciful, for they will be shown mercy."



**US Marines clearing
caves on Okinawa
in April 1945**



Our question now is: How can I be a merciful? What does mercy mean? Webster's dictionary defines mercy as "compassionate treatment of an offender or adversary." And if you look further, the word "compassion" comes from Latin: "Cum passio" which means "to suffer with" or "to feel with." In the movie called "To Kill a Mockingbird," there was a moving scene in which Atticus says to his children: "If you want to understand another person, you must crawl inside their skin and walk around with them." That is an excellent description of compassion. "Compassion" means to be able to get inside other person—to see through their eyes, to feel with their feelings, and to think with their thoughts.

The French have a proverb that says: "To know all is to forgive all." The proverb's point is that if we could get inside the skin of our enemies and experience what they do, we would forgive them. We would treat them with compassion.

We should treat them with the same compassion that Jesus showed the woman who got caught in the act adultery. "Neither do I condemn you." We would treat them with the same compassion that Jesus showed the dying thief on the cross: "Today you will be with me in Paradise." We would treat them with the same compassion that Jesus showed his enemies: "Father, forgive them because they do not know what they do."

Dear friends, today's Gospel invites us to show mercy to others. It invites us to show mercy to others the way Jesus shows mercy to us. It invites us to show mercy to others the way we would like them to show mercy to us. And if we accept and practice this invitation, we have the promise of Jesus himself that His heavenly Father will show us His mercy now and on the last day of our lives. †

SIMPLE TRUTHS



Fulton J. Sheen

**"God is more merciful to the men who mock Him than men
are merciful to the gods they make. When David sinned,
God gave him the choice of being punished either by Him or by man.
David chose God— His Mercy is greater." †**

Catholic Man of the Year 2005

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Jesus, I Trust in You!
8th Diocesan Celebration of Divine Mercy Sunday
Sunday, April 3, 2005
Theme: The Gift of Divine Mercy, Eucharist and Life

UCI Bren Events Center

LOCATION: 100 Bren Events Center; West Peltason & Mesa Rd., off Campus Drive @ UC Irvine Campus

Schedule Includes:

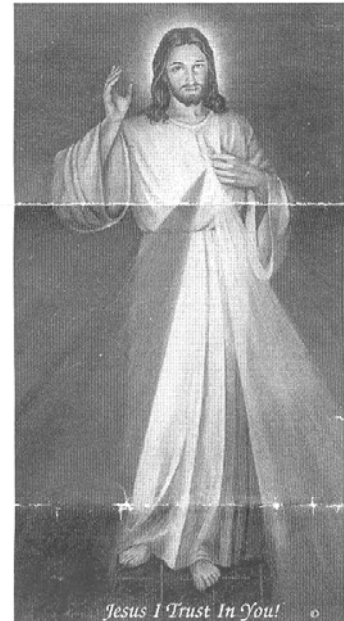
- +Veneration of the Image of Divine Mercy, (please bring 1 rose)
- +Sacrament of Reconciliation available (limited time)
- +Adoration of the Blessed Sacrament
- +Holy Sacrifice of the Mass @ 3:00 pm, Bishop Dominic Luong
- +Eucharistic Healing Service
- +Blessing, veneration of First Class Relic of St. Faustina
- +Presentation of Scenes from the Passion Movie to the DM Chaplet

Outstanding Speakers:

- +Most Reverend Dominic Luong, D.D., M.S., Bishop of Orange
- +Fr. Frank Pavone, Director of Priests for Life
- +Fr. Andrew Apostoli, CFR, Postulator, Cause for Fulton Sheen
- +Matthew Kelly, best selling Author & Speaker
- +Tommy Canning Presents Divine Mercy & Passion Movie Scenes
- +Jim Caveziel, invited, The Passion Movie

Other Participants:

- +The Norbertine Fathers of St. Michael's Abbey
- +The Carmelite Sisters of the Most Sacred Heart, Alhambra
- +Fr. Raymond Skonezny, Fr. Joseph Droessler, Fr. Michael Philen
- (All Diocesan Priests invited to concelebrate Mass & hear Confessions)
- +St. Joseph Catholic Radio, Fiat Music Ministry, Connie Salazar



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Jesus to St. Faustina, #1588, "In the Old Covenant I sent prophets wielding thunderbolts to My people. Today I am sending you with My mercy to the people of the whole world. I do not want to punish aching mankind, but I desire to heal it, pressing it to My Merciful Heart."

.....
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OUR GOOD WORK BEFORE THE SEAT OF CHRIST

BY MICHAEL SHONAFELT, ESQ.

“He will place the sheep on his right hand and the goats on his left.” (Mt. 25:33.)

Towering high above the main altar of the Sistine Chapel is one of the most majestic, albeit frightening, depictions of Christ ever rendered. Michelangelo depicts the Lord as the final arbiter of the world. Christ’s face is turned in apparent anger to His left while His arm is raised in the act of striking down dark hordes of despairing souls into Hell.

This awesome work has etched itself into the cumulative psyche of the Christian world. No doubt the famous image of the condemning Lord somehow looms behind the age-old query: *“How can so good a God doom a soul to everlasting torment?”* The trouble comes in reconciling this image of Christ with the more inviting image of the Good Shepherd who *“wants everyone to be saved and to come to knowledge of the truth.”* (1 Tim. 2:4.)

But our Lord’s longing for our salvation is combined with a divine deference to our own freedom, the *“intolerable compliment,”* as C.S. Lewis called it, of placing a creature on earth capable of rejecting the divine plan. Of all the species in the animal kingdom, only one can say no to God. Man is the lone free-agent in the universe, loose to work good or wreak havoc. With the sole exception of the angels, he alone can defy God’s commands, challenge the moral order, and even rebel against his very nature. *“What could be more extraordinary?”* remarks Regis Martin,

God, whom we are told is easily pleased, albeit seldom satisfied, must thus suffer the perversity in this life, anyway, of an upstart creature refusing even that adornment that will perfect its being for all eternity. Such is the nature and scope of unbridled liberty, the power to choose its own destruction, to carry itself straight into Hell.

This *“liberty”* is a reality in which we move and breathe every day of our lives. It makes it possible for us to choose coffee over tea, to determine which career path we will take, and to decide whether or not we will marry and to whom. Free will is the hallmark of our humanity. For that reason, millions of human beings throughout the ages have fought and died to prevent the subjugation of their free will to the many forms of tyranny imposed in so many different forms by their fellow men.

However much we are willing to fight to preserve our capacity to exercise our free will, however, we are just as quick to deny that capacity when faced with free will’s necessary counterpart: responsibility. Responsibility is the flip-side of freedom. One cannot exist without the other. When we commit ourselves to an act, we are the master of the deed, and are therefore accountable for its

TRUTH OR MYTH?



LAST JUDGMENT
(DETAIL)

Michelangelo
(1537)

Of all the species in the animal kingdom, only one can say no to God. Man is the lone free-agent in the universe, loose to work good or wreak havoc.

(Continued from page 9) *Our Good Works*

commission and for all of its consequences.

From this two-fold reality flows two things: guilt and merit. God could have wired all of us to commit only good acts, and to automatically avoid evil. If such were the case, our acts would have no merit. They would count for no more than the acts of an automaton. It is precisely because we have the power to sin that our decisions for good take on a powerful significance and merit. Conversely, it is because of our freedom to choose evil that we perceive guilt at having committed bad acts. There is no need for guilt where our acts are wholly involuntary, made out of impulse or convulsion.

Our conscience is the watchman of our acts, the vigilant register of our merit and guilt. It affirms us when we exercise our freedom to commit good works. It nags us when we sin. It is then that our claim to freedom flies out the window. It is always someone else's fault. Human society today has made an art form of denial when it comes to guilt. We have decided that, when it comes to giving into our passions and vices, we are not free, but *determined* – either by our upbringing or by our genetic make-up: alcoholism is a disease that is “caught” like the flu; adulterers and the promiscuous are “addicted” to sex; murders are “victims” of bad upbringing or some bio-chemical dysfunction. Our society has perfected the cult of the “victim.” Ironically, all of these manifestations do nothing more than to accentuate our freedom. Man would have no need to channel his energies into expunging guilt and sin if he were not haunted by his conscience and intimidated by the enormity of his freedom, his resultant responsibility and its ultimate consequences.

This conscious we try so hard to silence is the omen of the judgment, the final accounting, for how we exercised our awesome capability to say “yes” or “no” to God. It is the herald that announces, with the ratification of each decision of our free will, that our acts do not end with their commission. They ripple through the corridors of eternity. Dirty deeds do not begin and end in the dark. Even if they can be covered up here, they will one day be shouted from the rooftops. Lady MacBeth knew this. After assisting in the murder of King Duncan, she found that she could not wash the red stains from her hand. The blood was gone, sure enough, but no amount of water could erase her deed from the ledger kept in the world to come.

In a sense, our eternal destiny will be determined not by a stern Judge, but by ourselves. In one of the most powerful popular tales of the judgment, Charles Dickens *A Christmas Carol*, Scrooge encounters the ghost of his former business partner, Jacob Marley, “*captive, bound, and double-ironed*” in heavy chains. When the startled Scrooge asks about ponderous load, Marley responds, “*I wear the chain I forged in life ... I made it link by link, and yard by yard; I girded it on my own free will, and of my own free will I wore it. Is its pattern strange to you?*”

In every moment of every day, even in the most mundane of choices we make, we wield the portentous power of our own freedom to either forge the links of the chain we will wear for eternity or to plait a crown of glory “*that will*



**ST ELIABETH
CLOTHES THE POOR
AND TENDS THE SICK**

*Unknown German
Master
(1390)*

(Continued from page 10) **Our Good Works**

never wither.” As day runs into day, we tend to overlook the enormity of our acts, but this ominous capacity can make or break us for eternity. Thomas Howard puts it more eloquently:

Heaven and Hell seem to lurk under every bush. The sarcastic lift of an eyebrow carries the seed of murder, since it bespeaks my wish to diminish someone else’s existence. To open a door for a man carrying luggage recalls the Cross, since it is a small case in point of putting the other person first. We live in the middle of all of this, but it is so routine that it is hard to stay alive to it. The prophets and poets have to pluck our sleeves or knock us on the head now and again, not to tell us anything new but simply to hail us with what has been there all along.

Christ, who is our salvation, cannot be the inflictor of our perdition. “By rejecting grace in this life,” the Catholic Catechism states, one “judges oneself, receives according to one’s works, and can even condemn oneself for all eternity by rejecting the Spirit of Love.” (CCC, 679.) At death, as Joseph Cardinal Ratzinger writes, the soul enters “the light of full reality and truth ... the masquerade of living with its constant retreat behind posturing and fictions, is now over.” The full reality of each of our acts will be laid bare, to their ultimate consequence for either good or evil. The particular judgment will consist in a personal and immediate knowledge of our eternal status as the originator of those acts, the responsible party before the unobscured light of Truth.

In addition to this, the particular judgment, Christ Himself tells of another judgment, to occur at the end of human history, when “all the nations will be assembled before him and he will separate men from one another as the shepherd separates sheep from goats.” (Mt. 25: 32-33.) Whereas the particular judgment is personal, the final judgment will be a public event, where the whole world will be witness to God’s design, and the ultimate conclusions of every act in human history. Father John Hardon writes:

Only on the last day, when everything we have done will have reached its end result, can a truly final judgment be made. The manifestation would not be complete otherwise, since virtue is to be judged not only by the generosity that prompts it, but by the good effects it produces; and vice can be known not only by the selfishness that induces sin, but also by the harm that sinful actions bring.

What can we learn from a contemplation of the judgment, as one of the four last things? St. Augustine reduced the lesson to one sentence, “Love,” he says, “and then do what you will.” If our acts are backed and inspired by true love, both for God and our neighbor, we cannot offend God or our neighbor, and, as John Hardon says, “Charity does not cease with the love-inspired word of encouragement or the selfless sharing of pain; it starts a chain reaction of generosity that goes on for centuries after the one who began the reaction has died.” While we draw breath, we must never fail to call to mind the consequences of even the least of our acts. A simple daily reflection on the mystery by every Christian soul could change the world. ✠



**ST LAWRENCE
DISTRIBUTES FOOD
TO THE POOR**
Fra Angelico
(1447)



**ST FRANCIS GIVING
HIS MANTLE TO A
POOR MAN**
Giott di Bondone
(1297)

MATTHEW 5: 1-11



SCRIPTURAL CORNER



SERMON ON THE MOUNT

Piero di Cosimo
(Date Unknown)

**The Navarre Bible,
a renowned edition of Sacred
Scripture prepared by
members of the
Faculty of Theology
of Navarre University,
consisting of the New
Vulgate, the Revised
Standard Version and
commentaries.*

¹ Seeing the crowds, he went up on the mountain, and when he sat down his disciples came to him. ² And he opened his mouth and taught them, saying:

³ Blessed are the poor in spirit, for theirs is the kingdom of heaven.

⁴ Blessed are those who mourn, for they shall be comforted.

⁵ Blessed are the meek, for they shall inherit the earth.

⁶ Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

⁷ Blessed are the merciful, for they shall obtain mercy.

⁸ Blessed are the pure in heart, for they shall see God.

⁹ Blessed are the peacemakers, for they shall be called Sons of God.

¹⁰ Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

¹¹ Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. ¹² Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you.

Comment from the Navarre Bible: *

¹ The Discourse, or Sermon, on the Mount takes up three full chapters of St Matthew's Gospel—chapters 5-7. It is the first of the five great discourses of Jesus which appear in this Gospel and it contains a considerable amount of our Lord's teaching.

It is difficult to reduce this discourse to one single theme, but the various teachings it contains could be said to deal with these five points: 1) the attitude a person must have for entering the Kingdom of heaven (the Beatitudes, the salt of the earth, the light of the world, Jesus and his teaching, the fullness of the Law); 2) uprightness of intention in religious practices (here the Our Father would be included); 3) trust in God's fatherly providence; 4) how God's children should behave towards one another (not judging one's neighbor, respect for holy things, the effectiveness of prayer, and the golden rule of charity); 5) the conditions for entering the Kingdom (the narrow gate, false prophets and building on rock). "He taught them": this refers both to the disciples and to the multitude, as can be seen at the end of the Sermon (Mt 7:28).

2. The Beatitudes (5:3-12) form, as it were, the gateway to the Sermon on the Mount. In order to understand the Beatitudes properly, we should bear in mind that they do not promise salvation only to the particular kinds of people listed here: they cover everyone whose religious dispositions and moral conduct meet the demands which Jesus lays down. In other words, the poor in spirit, the meek, those who mourn, those who hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers and those who suffer persecution in their search for holiness—these are not different people or kinds of people but different demands made on everyone who wants to be a disciple of Christ. Similarly, salvation is not being promised to different groups in society but to everyone, no matter what his or her position in life, who strives to follow the spirit and to meet the demands contained in the Beatitudes.

All the Beatitudes have an eschatological meaning, that is, they promise us definitive salvation not in this world, but in the next. But the spirit of the Beatitudes does give us, in this life, peace in the midst of tribulation. The Beatitudes imply a completely new approach, quite at odds with the usual way man evaluates things: they rule out any kind of pharisaical religiosity, which regards earthly happiness as a blessing from God and a reward for good behavior, and unhappiness and misfortune as a form of punishment. In all ages the Beatitudes put spiritual good on a much higher plane than material possessions. The healthy and the sick, the powerful and the weak, the rich and the poor—all are called, independently of their circumstances, to the deep happiness that is experienced by those who live up to the Beatitudes which Jesus teaches.

The Beatitudes do not, of course, contain the entire teaching of the Gospel, but they do contain, in embryo, the whole program of Christian perfection. ✚

A KAIROS DIARY

BOB LANPHAR

And a plaintive call echoed across the 1/8th mile quad... "Hey, Little Bob! You're O.K."

Kairos is an international, ecumenical prison ministry program. I was pleased to be asked to participate on the Kairos team in Orange County that ministers to the spiritual needs of the residents at Terminal Island Federal Penitentiary, San Pedro, California during October, 2004. This was my first journey with Kairos and the experience has left me profoundly changed.

The Kairos Ministry in Orange County is well-organized with training being very similar to that provided for Cursillo teams. Six preparation meetings focused us on the need to pray for the upcoming Kairos Weekend, for our formation as a Christian message bearer and as a blessed and unified team. Approximately 2/3rds of the team were returning Kairos members. I was one of the new team members. I had mild apprehensions about the weekend, not necessarily because of the location or the intended audience. My wife Anne and I had visited the California Youth Authority in Norwalk a few years ago having been escorted through the facility by Father Celano. That experience engendered a deep desire to get more involved with prison ministry whenever we were called. My concerns stemmed from the Kairos Leader's Prayer that contained the commitment of giving up my life if necessary. In Cursillo, there is a similar prayer but the notion of giving up my life took on new meaning in this circumstance of sharing Christ's message within a prison. I had certain expectations dealing with sharing my walk with Christ and being open to the men to minister to their needs through the Kairos program. By the end of the training, I was anticipating my walk with the Holy Spirit as a Kairos team member.

Our Kairos leader had designed a flyer to be used for the weekend consisting of a pulsing heart behind bars. It was suggested that these flyers should be brilliantly colored and delivered to the prison and posted about serving to invite the inmates to participate. It was decided that it would be a special blessing to have young children color the flyers. I went to the director of religious education in my parish and asked her to see if the teachers and children would assist in this project. A week later I was handed a large stack of colored flyers that were delivered to the prison and posted inviting the inmates to participate in the weekend. Those colored flyers were a special blessing to the Kairos project.

The long weekend began on Thursday evening and lasted through late Sunday evening. At the first gathering outside the prison I had a strong sense of leaving the final remnants of my own baggage behind and being delivered inside as an instrument of the Holy Spirit. With the clanging of the heavy steel door as it shut behind us, the depressing feeling of the routine of prison life began. I was provided a number—being tracked and managed. Fortunately we had Chaplain Father Mike Kirkness as our escort and he shepherded the thirty of us through the institutional check-in to the chapel where we would spend most of our time.

We were organized about circular tables with three of us "outsiders" placed



Federal Correctional Facility at Terminal Island, CA



**Kairos Flyer
Brilliantly Colored
Adorned the
Chapel Walls**

(Continued from page 13) ***A Kairos Diary***

with five inmates. I remember when we were first assigned to my table, one of the inmates was seated directly opposite from me. He was bundled tightly in his green windbreaker with his arms firmly wrapped about himself even though it was a warm evening. He was about as far from me, socially, criminally, culturally, and humanly as one could possibly be. I was seriously questioning what I had gotten myself into but I decided to let the Holy Spirit “do His thing.” I introduced myself to everyone as “Little Bob” to much snickering and commentary, but I was also given a hearty welcome. When I passed some of the inmates during the weekend I was greeted with a “Hi, Little Bob!” The weekend was filled with little talks used to get the inmates to think about where they were and if there was any place for Jesus to join them. Talks were given by team members with adequate time for each table to review what the talk meant to each of the inmates. Each table then produced creative pieces of art to reflect their reflections on the talk. These artistic endeavors were enthusiastically presented to the entire group by the “table” together with written summaries. As each talk was given and the discussions occurred followed by the art work, our table was slowly becoming a team. On Friday, Bishop Jaime Soto joined us becoming an integral member of the outside team during the weekend. Bishop Soto was a great help with the various team members to make sure the inmates were understanding the true meaning of the talks.

Many personal stories were shared on the weekend by the inmates and with the follow up weekends where we learned about the changes in their lives. The following summaries evidence the work of the Holy Spirit in the both the inmates and the team.

AF was diagnosed in the sixth grade with a learning disability and for the next three years he was exposed to the same learning materials. He was labeled as a dummy. Since his own family was not close, he turned to another source of nurturing, the local gang. During one of his stints in the county jail in Arizona, he found out via TV news that his own 14-month old daughter had drowned in the bathtub having been neglected by his “meth’d” up girlfriend. AF was insane with anger and hatred and had to be restrained. He blamed God. Through the weekend, he faced his anger and let it go. He now attends Bible study and feels strongly that the Kairos experience has given him a new friend to walk with: our Lord Jesus Christ. I had a special affinity for AF because he reminded me of one of my own sons that has struggled with a learning disorder. The difference, of course, was that my son was blessed with a loving family that made sure that he had all support and opportunities to succeed in both the secular world and spiritual world.

B had been shot seven times (he showed me the scars) and was a member of a South Central gang. He now feels that Terminal Island was not just a penal institution but a school giving him a new chance at life. B strongly believed that if he was still on the street, he would be dead. In one particularly poignant conversation, we discussed where he would go when he was released. He indicated that he would go back to the ‘hood so he could help the mother of his child get off her addictions. We discussed some other opportunities to get back on his feet and then

A Kairos Diary (Continued on page 15)



**Bishop Soto and
Father Mike at the
Kairos Weekend**



**Kairos Flyers
and Sunlight
Brighten the
Chapel Walls**

(Continued from page 14) ***A Kairos Diary***

from a stable environment reach out to assist his girlfriend. B agreed that healing himself first was an important first step.

M left behind his family in San Bernardino which he sorely misses. He recalled that on the property where his family lived, there were six avocado trees of which five always yielded a bountiful harvest of fruit, but one tree produced absolutely no fruit at all. He later found out from neighbors that this barren tree had been used as a hanging tree and since it had been so cursed, it had never produced any fruit. His life has been one continuing struggle to avoid becoming like that “hanging tree.” He has a full tattoo of the Blessed Virgin and the Rosary on his arm which he now uses to remind him of the constant need to be vigilant to stay with the Lord. M was moved by the compassionate words of Bishop Soto who helped help him on his walk through the Kairos weekend.

D was very young (approximately 21 years old) and had been at Terminal Island only for a short time. He spoke of the need to get the routine down before true growth could occur. He likened this to the difference between Kronous time (our time) and Kairos time (God’s time). He carried his Bible with him and considers the daily Bible study by the benches to be the highlight of his day. D was our artist for the weekend and was able to quickly reflect the feelings of the group in art work. “We are all brothers on the same journey, the journey to our Lord Jesus Christ.”

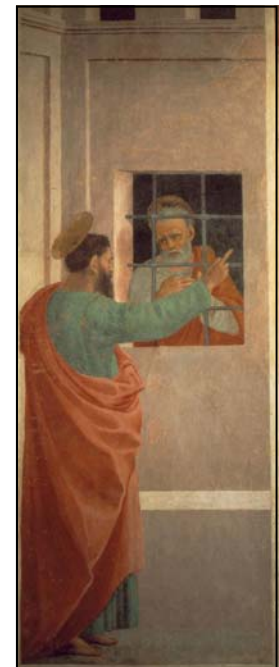
G was the elderly resident and he was just full of joy. He was happy to be in the moment sharing with fellow Christ followers.

BT was a member of the inside team. The inside team was comprised of inmates who had participated in prior Kairos weekends. These men are principally responsible, with Father Mike, to recruit the residents for the new Kairos weekend. BT is an illegal immigrant and when he gets out early in 2005, he will be taken to a deportation immigration facility, put on a plane and returned to the streets of Hong Kong. BT has no relations or friends in Hong Kong but he will be traveling with Jesus and buoyed by the many prayers from his many Kairos friends. BT will succeed because of his strong faith.

MS was concerned that when he is let out that he will be tempted to return to the ‘hood and the old ways. MS felt that the weekend showed him that a group of Christians from many denominations could get together and just share Christ with everyone without a need to evangelize. MS had run the gauntlet of Christian faiths in which each one professed to be the real one. Now he feels that it is important to practice a Christian faith and stay with it. This will be his source of salvation on the outside.

Bro has been the main stay behind the Bible study at the benches at 8:00 p.m. On the Kairos weekend when there was a need for a Bible citation, Bro knew where to find it. He was so excited that the Kairos weekend will provide more Christian brothers to share the Good News at the benches at night.

A Kairos Diary (Continued on page 16)



**ST PAUL VISITS ST
PETER IN PRISON**

Filipino Lippi

(1481)

(Continued from page 15) A Kairos Diary

NT was another member of the inside team and his smile was recognized by everyone. NT told a story about his “spit-shined boots.” After his Kairos weekend, he returned to his bunk area and found that his brand new, spit-shined dress boots had been stolen by someone and replaced with a disgusting pair. NT lay in his bed that night and asked God to help him deal with his anger. It seems that NT had connections within the facility and could easily find the culprit with some serious retribution imposed. He fell asleep with the thought that maybe the person that took the boots was more in need of them than he was. When he woke up in the morning his boots were back on top of his locker. God truly works in mysterious ways! The Kairos weekend provides a means to transform a forsaken soul through Christ.



**ST CATHERINE
APPEARING TO
PRISONERS**

*Francisco de
Herrera, the Elder
(1629)*

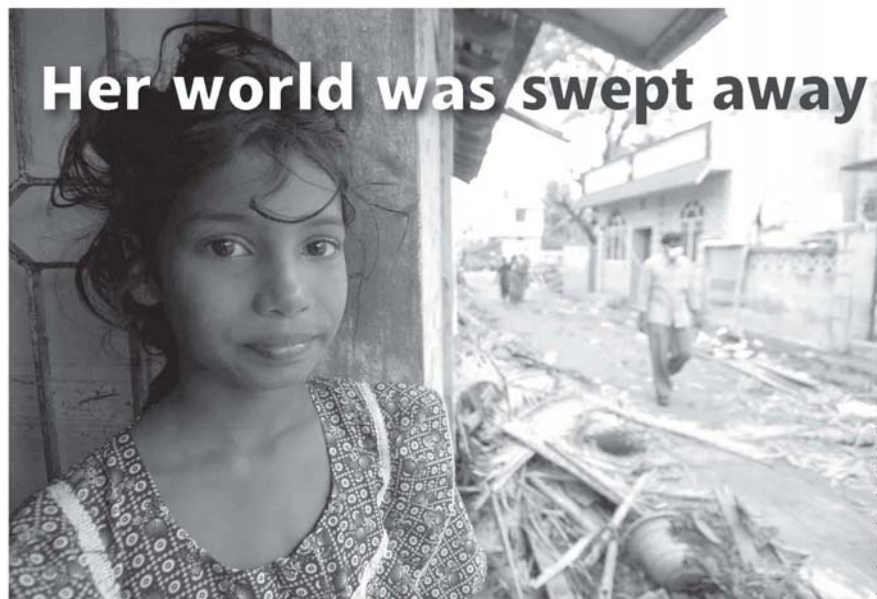
Many of the Saints have spoken of “the long dark night of the soul.” These inmates have made poor choices in their lives and are now paying for those errors. The Kairos weekend has provided these men with a new way to view their lives: as a walk with Jesus and fellow faith travelers. This is the means to escort them from their dark night into the brilliant light offered by Jesus. During the Kairos closing ceremony, two “skin heads,” complete with Nazi swastikas and other vile ugliness tattooed on their forearms, accepted Jesus as their Savior for the first time in their lives! During prior Kairos weekends, both had laughed and at times been disruptive during the Kairos activities. This time they decided to attend the weekend in order to enjoy a few cookies and have fun being disruptive. However, something happened on the weekend and their lives will never be the same again. One stated that this weekend was the first time he had experienced true love.

As we were packing up and leaving the Chapel for the last time in caravan fashion and venturing across the 1/8th mile quad towards the institutional check-out point, there was a plaintive call from across the yard and behind a fence: it was the same resident that was so distant from me that first evening at the table: “Hey, Little Bob! You’re O.K!”

If you feel called to participate in the Kairos movement, please contact me and I will gladly put you in contact with the leadership. Please keep us in your prayers and pray for those that have had most of their freedoms taken away. They are praying for us. ✚

**"Mercy, not justice,
is our plea."**

The Merchant of Venice



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THE EMPTY EGG



THOUGHT FOR THE DAY



Jeremy was born with a twisted body and a slow mind. At the age of 12 he was still in second grade, seemingly unable to learn. His teacher, Doris Miller, often became exasperated with him. He would squirm in his seat, drool, and make grunting noises. At other times, he spoke clearly and distinctly, as if a spot of light had penetrated the darkness of his brain. Most of the time, however, Jeremy just irritated his teacher.

One day she called his parents and asked them to come in for a consultation. As the Forresters entered the empty classroom, Doris said to them, "Jeremy really belongs in a special school. It isn't fair to him to be with younger children who don't have learning problems. Why, there is a 5 year gap between his age and the other students."

Mrs. Forrester cried softly into a tissue, while her husband spoke. "Miss Miller," he said, "there is no school of that kind nearby. It would be a terrible shock for Jeremy if we had to take him out of this school. We know he really likes it here."

Doris sat for a long time after they had left, staring at the snow outside the window. Its coldness seemed to seep into her soul. She wanted to sympathize with the Forresters. After all, their only child had a terminal illness. But it wasn't fair to keep him in her class. She had 18 other youngsters to teach, and Jeremy was a distraction. Furthermore, he would never learn to read and write. Why waste any more time trying? As she pondered the situation, guilt washed over her. Here I am complaining when my problems are nothing compared to that poor family, she thought. "Lord, please help me to be more patient with Jeremy."

From that day on, she tried hard to ignore Jeremy's noises and his blank stares. Then one day, he limped to her desk, dragging his bad leg behind him. "I love you, Miss Miller," he exclaimed, loud enough for the whole class to hear. The other students snickered, and Doris' face turned red. She stammered, "Wh-why that's very nice, Jeremy. N-now please take your seat."

Spring came, and the children talked excitedly about the coming of Easter. Doris told them the story of Jesus, and then to emphasize the idea of new springing forth, she gave each of the children a large plastic egg. "Now," she said to them, "I want you to take this home and bring it back tomorrow with something inside that shows new life. Do you understand?"

"Yes, Miss Miller," the children responded enthusiastically-all except for Jeremy. He listened intently; his eyes never left her face. He did not even make his usual noises. Had he understood what she had said about Jesus' death and resurrection? Did he understand the assignment? Perhaps she should call his parents and explain the project to them. That evening, Doris' kitchen sink stopped up. She called the landlord and waited an hour for him to come by and unclog it. After that, she still had to shop for groceries, iron a blouse, and prepare a vocabulary test for the next day. She completely forgot about phoning Jeremy's parents.

The next morning, 19 children came to school, laughing and talking as they placed their eggs in the large wicker basket on Miss Miller's desk. After they completed their math lesson, it was time to open the eggs. In the first egg, Doris

The Empty Egg (Continued on page 23)

MESSAGE FROM HIS HOLINESS PAUL JOHN II*

Social Doctrine's Role in the Church Pastoral Priorities for Christians

The last section of the Compendium of the Social Doctrine of the Church explains the pastoral and ecclesial dimensions of the teaching in this area. The social teaching “offers above all an integral vision of man and a complete understanding of his personal and social dimensions” (No. 522)

Based as it is on a Christian anthropology the Church’s social doctrine sheds light on authentic human values, thus inspiring and sustaining the task of giving Christian witness in the world, notes the Compendium. It is also an aid in the task of inculturating the faith and helping the modern world overcome the rift between the Gospel and culture.

The Compendium also recommends that the social message of the Gospel be a guide in the mission of the New Evangelization. In this pastoral role the social teaching will not only help men and women discover the truth, but will also encourage Christians to “bear witness with a spirit of service to the Gospel in the field of social activity” (No. 525).

Social teaching also has a vital role in Christian formation, especially for those who have responsibilities in social and public life. But for this to be a reality, the Compendium urges that social doctrine receive greater priority in catechesis so that the faithful are better instructed on this subject.

This instruction should not be merely the transmission of abstract theory, the text adds. “In the context of catechesis above all it is important that the teaching of the Church’s social doctrine be directed towards motivating action for the evangelization and humanization of temporal realities” (No. 530).

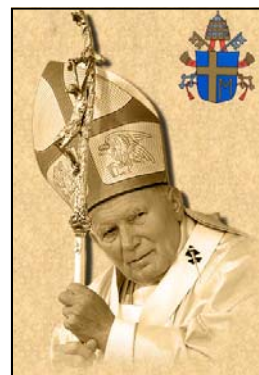
The Compendium also notes that social teaching can be a useful instrument in ecumenical dialogue, and in dialogue between the Church and the civil world. Defending the dignity of the human person, promoting peace and helping the poor improve their lot are fields of action where cooperation with others can increase Christian unity.

PASTORAL ACTIVITY

All Christians have a role to play in the social sector, the text explains. Within the Church, bishops, assisted by priests, religious and the laity, are responsible for promoting the teaching of the social doctrine. In this context the Compendium calls for priests to receive suitable formation in the Church's doctrine so as to be able then to help in the instruction of lay Christians.

The lay faithful also have a vital role in spreading the social teaching, starting with “an exemplary witness of life rooted in Christ and lived in temporal realities” (No. 543). This witness is rooted in the gift of grace, the Compendium explains, thus distinguishing it from a humanistic action that is limited to tem-

Papal Message (Continued on page 20)



Ioannes Paulus PP. II
Karol Wojtyła
16.X.1978

**FROM
PETER'S
SUCCESSOR,
POPE
JOHN
PAUL
II**



***Reprinted from ZENIT**
www.zenit.org
February 19, 2005

(Continued from page 19) **Papal Message**

poral considerations. “The eschatological perspective is the key that allows a correct understanding of human realities,” the Compendium insists in No. 544.

To help maintain this perspective the text calls upon the faithful to cultivate an authentic spirituality and to strengthen their moral lives. Deepening the interior life by means of an ongoing formation will help ensure greater harmony between everyday life and Christian faith.

The Compendium further recommends prudence for the lay faithful in the social field. Prudence is needed in three moments: studying and reflecting on the question in hand; evaluating the reality in the light of God's plan; and deciding upon the action to be taken. Prudence, the text continues, is neither human shrewdness nor timidity in making a decision, but a virtue that helps to decide with wisdom and courage the course of action to be taken.

The establishment of ecclesial associations, which can guide the faithful in their actions in this field, is another step recommended by the Compendium. Groups and associations can play both a valuable role in offering formation to their members in this area, as well as coordinating pastoral activity.

A CULTURE OF SERVICE

In implementing social doctrine the Compendium suggests viewing it from the point of view of service. The credibility of Church teaching in this area, in fact, “comes more immediately from the witness of action than from its internal consistency or logic” (No. 551).

The commitment by the laity in the social area can be seen, the text continues, as a service to the human person. This service starts with an interior conversion of our hearts, and, in turn, this conversion leads to concern for the welfare of others.

The Compendium then goes on to outline a number of priority areas for action.

- ✠ Service to the human person, by affirming the inviolability of human life, from conception to natural death. Human dignity also requires freedom of conscience and religious freedom, as well as the defense of marriage and the family.
- ✠ Service in the area of culture, broadly intended. The Compendium notes the problems with a consumeristic lifestyle and the emphasis placed on superficial appearances. We need to recover the genuine sense of human growth, and develop our capacity to communicate and relate with others.
- ✠ Encouraging the participation of Catholics in social and political life is another priority. Involvement in public life is necessary in order to present in an efficacious way the proposals stemming from a Catholic vision of social life.
- ✠ Preserving the ethical dimension of culture is another important task. Culture can become sterile and decadent, or it can be a means to enriching people's lives. Ensuring the latter requires people who are pre-



**PARABLE OF THE
GOOD SAMARITAN**

Domenico Feti
(1623)

(Continued from page 20) **Papal Message**

pared to use their capacities “for self-control, personal sacrifice, solidarity and readiness to promote the common good” (No. 556).

- ✠ Specifically, within today’s culture, the Compendium outlines a number of fields where action is particularly needed: guaranteeing the rights of each person; ensuring a commitment to truth; working to ensure that the religious dimension of culture is respected; and using correctly the mass media.
- ✠ Service in the economy. The Compendium calls upon Christians to remember the centrality of the human person. It also urges a better harmony between the demands of economic efficiency and the requirements of social justice.
- ✠ Service in politics. Pursuing the common good in spirit of service should inspire the Christian laity, the text recommends. The text also insists on an adequate attention to the moral dimension in political life and for an increased Christian witness on the part of politicians.

A CIVILIZATION OF LOVE

The closing pages of the Compendium are dedicated to the theme of building a “Civilization of Love.” People are searching for meaning in their lives, the text notes, and the Church responds with the proclamation of the Gospel of Christ. Through faith in God and Jesus Christ, Christians can obtain inspiration regarding the principles that should order private and public life.

Bringing about a renewal of society to ensure justice and solidarity is no easy task, and we should not be led into thinking that there is some magic formula to solve problems. Our salvation does not lie in such a formula, but in the person of Christ, found in the Gospel and in the Tradition of the Church.

And even if believers know that there will never be an earthly paradise, their hope founded in Christ gives them confidence in the building of a better world. In this effort we should be guided by the principle of the primacy of love. Love, the Compendium adds, should permeate every social relationship and be the highest norm for all activity.

The commandment of love contained in the Gospel should be for Christians a message that transforms them and leads them to reject egoism, individualism and selfishness. This love in turn requires the practice of justice and inspires us to self-giving. Fitting words to close this synthesis of the Church’s social doctrine. ✠



THE SEVEN ACTS OF
MERCY

Caravaggio
(1607)



FRANK ERNEST

THE WRITINGS OF THOMAS MORE



More quickly made himself at home in the village of Chelsea and its surrounding area. Never one to put on airs, he “very often...invited his poorer neighbors to his table.” Before becoming Lord Chancellor, he often personally visited the poor, “helping them not with small gifts, but...as their need required.” When his position made this impossible to continue, he sent “some of his household who would dispense his gifts faithfully to needy families, and especially to the sick and aged.” Eventually, as we have seen, he rented a building to care for these villages, “providing for them at his own expense” and entrusting their care to his own children.

More also sang in the parish choir. We know this from Roper, who tells us that the Duke of Norfolk visited one Sunday and was astonished that the Lord Chancellor would stoop to act like a mere parish clerk. Little did he realize that More participated in other lowly activities as well. Besides serving Mass, he took part in the long and tiring parish processions like anyone else—on foot. Even as Lord Chancellor, he refused to ride his horse in these processions. “I will not,” he explained, “follow my Lord on horseback, Who goes on foot.”

.....

The harvest that year (1529) was the first good one in quite some time, In fact, such a famine had developed that More had fed one hundred people a day, at his home, during the winter of 1528. Food had become so scare and, therefore, theft so prevalent that the government had resorted to punishment by hanging.

Thomas More: A Portrait of Courage

Gerard Wegemer

Pg 114-6 †

**Latin for “To turn truth into laughter”*

Ad Risum Vertere Veritatem*



THE SEA OF GALILEE!



A Scotsman, planning a trip to the Holy Land, was aghast when he found it would cost fifty dollars an hour to rent a boat on the Sea of Galilee.

“Hoot mon,” he said, “in Scotland it wouldna ha’ been more than \$20.”

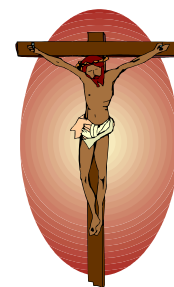
“That might be true,” said the travel agent, “but you have to take into account that the Sea of Galilee is water on which our Lord Himself walked.”

“Well, at \$50 an hour for a boat,” said the Scotsman, “it’s no wonder he walked!” †

*Heavenly Father,
I offer you this day
all that I shall think
or do or say, uniting it with
what was done by Jesus Christ,
your only Son. Amen*

*We all need prayers—at some times
more than others. If you have a special
need for prayer, please let us know so we
can join in prayer for each other. Leave
a message on Anne Lanphar's voicemail
(714) 800-3225 or email your request to
alanphar@firstam.com*

PRAYER PETITIONS



- ♦ Christopher Stafford (employment)
 - ♦ David McEachen (illness)
 - ♦ Eric & Marie Bessem
- ♦ Charles Godwin (serious illness).
 - ♦ Kevin Guice (serious illness)
 - ♦ Julia Nelson (serious illness).
 - ♦ Sean Nelson (illness).
 - ♦ Jose Alvarez (illness).
- ♦ 3 yr old Kallie Townsend (serious illness).
 - ♦ Mary Keelan (illness).
- ♦ Frank J. Dumbauskas (serving in Iraq).
 - ♦ Karl Hansen (serious illness).
- ♦ Lauri Becker Kalinowski (serious illness).
 - ♦ John Thompson (employment).
 - ♦ St. Thomas More Society of Jackson Mississippi.
 - ♦ Duain Cruzat (serious disease).
- ♦ Baby Fiona Flagsted (brain tumor).
- ♦ Keith Wilson (serious illness).
- ♦ Milos & Edith Myrik (serious illness).
 - ♦ Scott Smith (illness).
 - ♦ Ryan Ronk (serious injury)
 - ♦ John Flynn IV (life changes).
- ♦ All members of the US Armed Forces.
 - ♦ Kristin Burkett (serious illness).
 - ♦ Darren M (questioning the Faith).
 - ♦ Fr. Matt Munoz (special intention).
 - ♦ Ryan McEachen (special intention).
 - ♦ Cindie Burnes (serious illness).
- ♦ John Flynn & his wife (serious illness).
 - ♦ Ron Gable (special intention).
 - ♦ Mary Erickson (special intention)
 - ♦ Earle Nelson (epiphany) †

(Continued from page 18) *The Empty Egg*

found a flower. "Oh yes, a flower is certainly a sign of new life," she said. "When plants peek through the ground, we know that spring is here." A small girl in the first row waved her arm. "That's my egg, Miss Miller," she called out. The next egg contained a plastic butterfly, which looked very real. Doris held it up. "We all know that a caterpillar changes and grows into a beautiful butterfly. Yes, that's new life, too." Little Judy smiled proudly and said, "Miss Miller, that one is mine."

Then Doris opened the fourth egg. She gasped. The egg was empty. Surely it must be Jeremy's she thought, and of course, he did not understand her instructions. If only she had not forgotten to phone his parents. Because she did not want to embarrass him, she quietly set the egg aside and reached for another. Suddenly, Jeremy spoke up. "Miss Miller, aren't you going to talk about my egg?" Flustered, Doris replied, "But Jeremy, your egg is empty." He looked into her eyes and said softly, "Yes, but Jesus' tomb was empty, too."

Time stopped. When she could speak again, Doris asked him, "Do you know why the tomb was empty?" "Oh, yes," Jeremy said, "Jesus was killed and put in there. Then His Father raised Him up."

The recess bell rang. While the children excitedly ran out to the school yard, Doris cried. The cold inside her melted completely away.

Three months later, Jeremy died. Those who paid their respects at the mortuary were surprised to see 19 plastic eggs on top of his casket, all of them empty. †



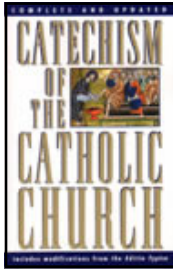
THE CATECHISM OF THE CATHOLIC CHURCH

PART THREE: THE CHRISTIAN MYSTERY

SECTION TWO: THE TEN COMMANDMENTS

CHAPTER TWO: "YOU SHALL LOVE YOUR NEIGHBOR AS YOUR SELF

ARTICLE 7: THE SEVENTH COMMANDMENT VI. LOVE FOR THE POOR



CATECHISM CORNER

2443 God blesses those who come to the aid of the poor and rebukes those who turn away from them: "Give to him who begs from you, do not refuse him who would borrow from you"; "you received without pay, give without pay." It is by what they have done for the poor that Jesus Christ will recognize his chosen ones. When "the poor have the good news preached to them," it is the sign of Christ's presence.

2444 "The Church's love for the poor . . . is a part of her constant tradition." This love is inspired by the Gospel of the Beatitudes, of the poverty of Jesus, and of his concern for the poor. Love for the poor is even one of the motives for the duty of working so as to "be able to give to those in need." It extends not only to material poverty but also to the many forms of cultural and religious poverty.

...

2447 The works of mercy are charitable actions by which we come to the aid of our neighbor in his spiritual and bodily necessities. Instructing, advising, consoling, comforting are spiritual works of mercy, as are forgiving and bearing wrongs patiently. The corporal works of mercy consist especially in feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned, and burying the dead. Among all these, giving alms to the poor is one of the chief witnesses to fraternal charity: it is also a work of justice pleasing to God:

He who has two coats, let him share with him who has none; and he who has food must do likewise. But give for alms those things which are within; and behold, everything is clean for you. If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what does it profit?

...

2449 Beginning with the Old Testament, all kinds of juridical measures (the jubilee year of forgiveness of debts, prohibition of loans at interest and the keeping of collateral, the obligation to tithe, the daily payment of the day-laborer, the right to glean vines and fields) answer the exhortation of Deuteronomy: "For the poor will never cease out of the land; therefore I command you, 'You shall open wide your hand to your brother, to the needy and to the poor in the land.'" "Jesus makes these words his own: "The poor you always have with you, but you do not always have me." In so doing he does not soften the vehemence of former oracles against "buying the poor for silver and the needy for a pair of sandals . . .," but invites us to recognize his own presence in the poor who are his brethren:

When her mother reproached her for caring for the poor and the sick at home, St. Rose of Lima said to her: "When we serve the poor and the sick, we serve Jesus. We must not fail to help our neighbors, because in them we serve Jesus. ✠"



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DIVIDING HIS CLOAK
Sir Anthony van Dyke
(1618)

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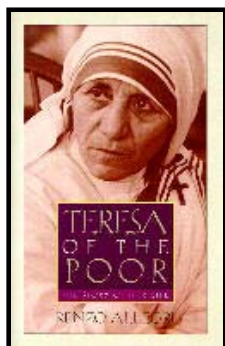
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